

transferred to the family of Rev. Francis Mason. He soon showed signs of repentance and was baptized when fifty years old.

Soon after his baptism, accompanied by two natives he left Tavoy to visit the Karens, preaching and teaching them with immediate results. Whole villages were converted to Christ. His preaching carried with it conviction and compelled hearers to say, "Truly this is the word of God."

"In his tours he sometimes had to wade streams to his arm-pits and sometimes thro mud and water; yet naught could dismay him. When his days of itinerating were past because of rheumatism and blindness, it was to him the greatest of all his afflictions that he was unable to carry on his active work." His success was due to these four words: "God was with him." He was a man of prayer.

The Karens:

1. Found in forests and mountains of Burmah, Siam and parts of China.

2. Their condition: Inferior physically and intellectually to Burmese tho more industrious and less vicious. Looked upon as slaves: Compelled to pay taxes, till the ground, and do servile work for oppressors. Lead a wandering life, thro fear, and live in regions remote and inaccessible.

3. Their religious condition.

1. They believed in a god and a future state of rewards and punishments.

2. We without any form of religion, priesthood or superstitious rites.

3. They thus seemed divinely prepared for the Gospel.

4. The work done by these people.

(a) Memorial Hall.

(b) In giving. Burmese third rank.

(c) Outlook. Closing paragraph of chapter.

SCATTERED ABROAD.

"They which were scattered abroad went everywhere preaching the Gospel."

There are a great many Christians who are isolated from church privileges, and there are a great many churches which have preaching but once or twice a month.

Such persons and congregations keep hungering and calling for more Gospel preaching. "Blessed are they which do hunger and thirst after righteousness." They are near the kingdom.

But it seems to me that a right conception of the Christian life will make these points not vacuums with a continual hungering, but centers radiating light and warmth and Christ to all around as a fire kindleth a fire and the flame thereof increaseth.

Christianity is not negative but positive. I am not only emptied of self, but "Christ liveth in me" and day by day, yea moment by moment I must appropriate to myself his blessed life. As members of the church, we are members of his body, Gal. 1: 22, 23, "of his flesh and of his bones," "as the living Father hath sent me and I live by the Father, so he that eateth me shall live by me."

Receiving thus our life from him, it is for us to look to him instead of to one another entirely, and take the commission to ourselves. "As the Father hath sent me, so send I you." We need not be in a congregation in order to work. A light will shine wherever it may be.

Cannot isolated members and weak congregations thro the Sunday-school and prayer-meeting, conduct revival services even in the absence of a pastor?

No one has received less than one talent and all have been called to bear fruit. Read II Peter 1: 5-8 and reflect. "If these things be in you and abound, they make you to be neither barren nor unfruitful."

The out and out life of testimony and witnessing for Christ in the home, on the street, on the train, and at our place of daily work is the most blessed, joyous life that one can live. The joy of finding Christ for one's self is scarcely greater than that of leading another to him. Try it, you who are scattered abroad. Be fearful of abiding alone. Build up the cause. Build up the cause.

C. F. YODER.

The Sunday School.

HOW HE KEPT HIS CLASS TOGETHER.

John Hunter felt that he had a problem to work out. He was teacher of a class of boys, and the problem was how to hold on to them. To this "how" he had various answers.

One answer was to call upon the boys at their homes.

"A house-going minister" it is said, "makes a church-going people." "Why not," reasoned John, "why not say that a house-going teacher will make a Sunday-school-going class? If I hold on to them, will not they hold on to me? I will call upon them. Everybody likes to be remembered; I will remember them."

He called at David Smart's home. They were delighted. They were poor and sensitive. They felt that their place in the social scale was low, that the world was down on them and wanted to get them lower. It did them good to be noticed. When John opened his call they were in

the low-down place. They were sober, sad, almost sullen. The caller was lively and yet had tact. The Smart's kept rising, and their faces kept shortening. By the time that the call was over they had fully come to the surface and beamed like a circle of suns.

"Everybody likes to be remembered," John continued to reason, "and I may call at a time when my remembrance will be specially welcome."

This was true of his call at the home of James Gilman—a home overshadowed by sorrow. They were weighted with grief at the death of the youngest in the home. Somehow, the teacher's sympathy was specially welcome. Most people do welcome it. They are affected by it as a tree, bowed under the weight of last night's raindrops, will respond to the sunshine, and the burdened limbs, shining in the early sun, come up again.

"You are—very—kind," sobbed the mother of the Gilman boys. "We shall—shall—never—for—forget it."

John Hunter reasoned also, "If I call on my scholars, I may find out if there be any opposition to their attendance at Sunday-school." And at Davy Hanscom's house he did find an opposing element like a boulder in the way of the plowshare. Neither father nor mother believed in the Sunday-school, and both stood ready to oppose the teacher's plans. Indeed, it was as much as he could do—so it seemed at the time—to affect an entrance into the house when he called.

"Does Davy Hanscom live here?" he asked.

"Yes," said a woman, the mother, who divined his personality and guessed his purpose, "but I don't think he is in."

"Would you kindly see?"

"I saw him go out," growled a man, the father, who happened to know the teacher.

"But won't you see if he may not have come back?" He said he would be in," replied the persistent teacher.

Persistence won the battle, and the teacher made his call, and Davy Hanscom greatly enjoyed it. The teacher went away saying, "I hold that boy by a brittle thread, and I must strengthen it all I can." After this, how much encouragement was given by the teacher to the scholar! What strands were added to the brittle thread!

Then John Hunter reasoned "There may be no opposition to any scholar's attendance, but there may be a hindrance that may be as effectual as opposition."

And in Sam Sampson's class the hindrance was poverty.

"Oh, what a poor home!" said the teacher. "I noticed that Sam was poorly dress-